The Negro Farmer

For Christmas, 1914

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"DICTATING" HER LETTER TO SANTA CLAUS

Tuskegee Institute, Alabama

Bulletin I

National Health Day

To be Observed in 1915 by the Colored People in the United States

At the last session of the Tuskegee Negro Conference, some startling facts were brought out touching the health of the Colored People of the United States. Among other things, the Editor of the Negro Year Book showed—

(1) That the Death Rate, per 1,000, among Negroes in 1913 was 24.

(2) That by 1963, it can be reduced to 12 per 1,000.

(3) That in the South 450,000 Negroes are seriously ill all the time.

(4) That the annual cost of this illness is $75,000,000.

(5) That 112,000 Negro Workers in the South are sick all the time.

(6) That their Annual Loss in Earnings is $45,000.000.

(7) That Forty-five per cent of all deaths among Negroes can be prevented.

(8) That sickness and death among Negroes cost the South, alone, $100,000,000 annually.

These are Significant Facts

It is purposed, and a movement is now on foot, to set aside one day during 1915, for the consideration of Ways and Means by which these conditions can be changed for the better.

Physicians, clergymen, teachers, the newspapers and other leaders of thought will be asked to co-operate in the observance of the days so as to make it a success.

Watch "The Negro Farmer" for the Next Bulletin

Persons desiring further information should communicate with

Booker T. Washington, *Principal*

Tuskegee Institute, Alabama

THE NEGRO FARMER

Published Bi-Weekly in the Interest of the Home, Farm and Garden; especially devoted to the Interest of Negro Land Owners and Tenant Farmers and Those Who Employ Negro Labor. The Only Negro Farm Newspaper in the World to be Circulated Among 2,000,000 Black Farmers

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HE THAT IS NOT AGAINST US

A Christmas and New Year Message by Isaac Fisher

The birth of Jesus Christ meant everything to the poor and despised peoples of the world; for His teachings concerning them have softened somewhat the harshness and injustices which had been their lot prior to His birth.

It seems fitting, then, that one should turn to the words of Him who loved the poor for counsel and guidance for such as "labor and are heavy laden." What one lesson can I draw from the sayings of Jesus, for those of our race who, with me, are waiting for the dawning of a brighter, more glorious day?

A Rebuke That Was Rebuked

I am thinking of a day, "when Jesus was here among men," on which John, "the disciple whom Jesus loved," full of zeal for the Savior's cause and loyal, oh, so loyal, said to his Lord: "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

"And Jesus said unto him, Forbid him not: for he that is not against us is for us."

Some Things Colored People Have Learned

Since freedom came we have learned the value of education, and are worshippers at its shrine; have learned the power of wealth; the supreme beauty of integrity; and the meaning of true religion. Daily, the activities of the most far-seeing of the race are being directed toward teaching us to translate the abstract knowledge of these things we have learned into habitual action based upon the knowledge; and we are succeeding pretty well.

One Thing We Have Not Learned

But whatever our success in other lines, we have not learned the lesson which Jesus taught John, namely, that "He that is Not Against Us is For Us."

Some Facts

There are upward of ten millions of Negroes in the United States. They represent practically every stage of civilization, every element of culture and every possible longing for the good and the true. Their training has been diverse and their several ideals vastly different because their environs, in many cases, have differed.

Naturally, advanced thinkers, representing each group have appeared within the race. But in the presence of grave problems which touch the highest interests of the race, these have differed in methods of rendering the best service to their fellows.

The Tragedy

But they have not only differed: Many of them, eaten up with zeal for the cause of the race, have, like John, sought to forbid to ridicule, to hinder other persons, equally as zealous, from rendering their own service in their own way. As a result, bitterness, jealousy, envy, and sometimes hatred, have sundered the labors of men who differ in method but are one in purpose; and who, working together, would be a great source of racial strength.

He That is Not Against Us—The Meaning

"He that is Not Against Us is for Us." What do the words mean? In our case, they mean that—

The men who insist that our race differences must be solved by peaceable and evolutionary methods are not against us (the race). Therefore, they must be **For Us**.

The men who are impatient because the race is asked to endure so much that is unfair are not against us (the race). Therefore, they must be **For Us.**

The men who believe in hand training are not against us (the race). Therefore, they must be **For Us.**

The men who declare that mental training is best are not against us (the race). Therefore, they must be **For Us.**

Those who believe that the American people should be asked for what the race wishes are not against us (the race). Therefore, they must be **For Us.**

The men who feel that merit, worth, and the triumph of righteous sentiments will give the race the desires of its heart are not against us (the race). Therefore they must be **For Us.**

Knowingly, none of these are against us. Therefore, all of them are trying to do something **For Us.**

The Message

"Lay down your arms." Fight no more! Get Together! Win Your Brother, if you can; but revile him no more. Shake hands. We need you, brother on the right. We need you, brother on the left; and we trust you both, because "He that is not against us is for us."

NEGRO FARM OWNERS OF VIRGINIA

In a very exhaustive summary of the progress, needs, and limitations of the colored farmers of the country, Mr. William Anthony Aery, of the Hampton Institute, contributes the following relative to the colored farm owners of Virginia:

One of the striking facts about Negro farmers in Virginia is the high percentage of farms operated by colored owners —67 per cent. That it pays the commonwealth to encourage Negroes to own farms is shown in the excellent returns that the Negro farmers get from their land and the improved home life that comes to men who are free to develop their powers of initiative and judgment.

If the Negro farmer is to come into his own quickly, he must co-operate cheerfully with the State Departments of Education throughout the South in sending his children to school and in supplying from his own treasury some money for the improvement of the local school.

Working Together

In Virginia, as in other Southern States, the Negro population is largely rural. Until the Negro farmer in particular is trained to work with his neighbor to secure better schools, better roads, better churches, and more conveniences for his wife and children, he cannot secure from his farm work the reward that he is entitled to receive for the minimum labor that he frequently puts into his farm operations.

There is on every hand the need of giving more attention to buying land while land may be secured at a nominal price and to the improvement of that land. The average Negro farm is very small. This means that men are unable to afford many farm animals or improved farm implements. Until Negroes can get together and manage more of their own business connected with farming, they are bound to lose many

privileges that would otherwise come to them.

Organization, in short, is one of the crying needs among farmers. The schools that train young Negroes for farm work can meet only a small fraction of the needs of the Negro farmers. Throughout the South the farmers themselves must associate themselves together, regardless of denomination and other disrupting influences, to promote better methods of farming and foster a new spirit in Negro country life.

WILLIAM ANTHONY AERY.

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SUGGESTS NEGRO FARM DEMONSTRATION AGENTS

Tuskege Institute, Ala.,
December 2, 1914.

Editor The Advertiser:

Some weeks ago, through our Southern papers, I made a suggestion that each Negro family raise one or more additional pigs this year in order to help bring about more prosperity in the South. I have been surprised to note how well the suggestion has been received, and how many are following it; one minister in Uniontown, Alabama, went so far as to organize a Pig Club in his church.

Now, I want to make one other suggestion, that, in my opinion, is of still greater and more practical importance. For months the cry has been all through the South to stop growing cotton or reduce the acreage.

Chambers of Commerce, Business Leagues, State Legislatures, and other bodies have passed resolutions without number urging that we in the South stop growing so much cotton. To stop growing cotton is very easy; in fact, it is always easy to stop work, but merely to stop growing cotton is a mere negative proposition and will not, I fear, leave the South much better off than it is at present. If we destroy, or cripple a great industry we should be very sure to have one or a number equally good to put in its place. In this connection it should be kept in mind as a matter of great importance, that if the labor once leaves the farm by reason of changing crops it will be very difficult to get the labor to return to the farm in after years.

The great cry is to grow food crops, That is well, but one must keep in mind that the great masses of Negroes who have actually grown the most of the cotton in the South for years, and who live upon the most valuable land in the South do not hear of the resolutions that are passed by these various bodies. These people have been trained to grow nothing but cotton and do not know how to grow anything else. In fact, in many cases, they have not been permitted to and are not now permitted to grow anything else.

We must also bear in mind that the largest land owners seldom visit their plantations—some not more than once or twice a year, and hence can be of little service in teaching these Negro tenants how to change all at once from a cotton producing crop to a food producing crop.

If permanent results are to be secured, the Negro who actually cultivates the land must be reached and trained into growing a food producing crop. How can this be done? My answer would be by putting a Negro farm demonstration agent into every county of the South where there is any considerable number of Negro farmers. This Negro demonstration agent should be a man of good common sense. He should be a man who knows the characteristics of the colored people, who knows how to reach them in and through their societies, their churches and their various organizations of one kind and another. He should be a man required to travel from one farm to another throughout the country, training the Negro farmer how to produce a food crop. Wherever these demonstration agents have already been at work in the South, they have done work which has been most helpful and commendable.

If this important work is to be done, no time should be lost in selecting these demonstration agents. The cost should not be very large. Either through county approprations or from some part of the State funds appropriated for agricultural purposes, a portion of the money for the salary perhaps could be provided. Appropriations are also being made by the United States government to encourage and promote various kinds of agricultural work. Some part of this money, I feel sure, might be secured from the Smith-Lever fund or from the United States demonstration fund administered through Dr. Bradford Knapp. While I am not in position to suggest just where the money may be secured, I think that if an earnest effort is made, some portion of it can be secured from some of the funds or agencies here mentioned.

BOOKER T. WASHINGTON.

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HOW TO BEGIN STOCK FARMING

It will take a good many years to educate farm boys and farmers to handle live stock, so as to be acceptable as tenants to wide-awake and progressive landlords, or to make their own lands profitable by avoiding loss of soil fertility. So the time to begin to learn is now.

No wise man who has not learned the business will ever put much money into a new system of farming, especially live stock farming. A great many men have told us that if they only had money, they could make money handling live stock. We have seen that tried out, and have found that on going into it without knowledge simply means the squandering of money and disgusting of capitalists with the live stock business.

How should a man go into live stock? Slowly, of course. There are one or more cows on every farm. Start in by learning how to grow the calves by hand. Not every man can learn that; but most men can, if they are taught early and really want to learn. Where possible, use mares instead of geldings, and raise a colt or two each year. Get a few sheep, not more than ten or a dozen at first, and learn how to care for them.

After a man has this fairly well learned, or thinks he has, then let him increase the number of cows. Ten or a dozen cows, brood mares enough to do the farm work, three or four brood sows, and ten or fifteen sheep, this is all the start a quarter-section farmer needs in growing live stock. His live stock will increase quite as fast as his knowledge of how to care for them. In fact, it is rather his knowledge, than the productive capacity of his farm, that is likely to be the limiting factor in his live stock operations.

Growing live stock necessarily involves growing something for them to eat. Start in with learning how to grow grass, an easy thing to do provided a man will first empty himself of all previous knowledge, and do what an experienced farmer will tell him to do. The probability is that he won't do it at the start, but will have to learn by experience, but in this way he can eventually become skillful. But however skillful he may become, he will never be able to say the last word on breeding and feeding of live stock. If we are ever to maintain the fertility of the soils of the nation, we must use live stock as a means of maintaining the vegetable matter in the soil, without which cultivation will be unprofitable, no matter how rich the soil may be naturally.—Wallace's Farmer.

The Negro Farmer commends these words to the attention of colored farmers all over the country, in particular, to those who live in the grain-producing section.

WINNERS FROM THE SOIL

Colored Heroes of the Farm

(The Negro Farmer man who writes the stories which appear in this column is pleased to give space, as requested, for a story written by one of our subscribers.)

Dead But Still Remembered

LaFayette, Alabama,
November 28, 1914.

Editor Negro Farmer,

Dear Sir:

Please give space in your most instructive paper. Some days ago we lost a notable Negro man in our community in the person of Mr. Abe Allen; he lived as a model for his race. In his early boyhood days he taught school and laid up enough money to purchase a home of about forty acres of land, after which he began to buy cows; and he sold his forty acres and bought a home in an adjacent county, which was in Tallapoosa County of about four hundred acres where he bought and sold enough cows and sheep to lay up a goodly sum of money. Then he sold it for $4,000 (four thousand dollars) and began renting.

At one time he bought 1,000 acres

Turning About

After renting a while he bought 8,000 acres of land in the same county and builded him a nice cottage home in the swamp.

Making the Swamps Cry Out

Here he lived a while, sold it and purchased a home in Chambers County, adjacent, where he lived 'till he died. The first of this year he builded him a $3,000 (three thousand dollar) house where he laid down and died.

At His Death

He owned 700 acres of land of which he had tenant hands, had been married twice; two sets of children. Children in all, 27—19 living, 8 dead. He lived at home, raised his own meat, corn, molasses and everything pertaining to truck gardening. He left his wife and children in good shape for a continuous growth. He was loved by both races.

Yours,
R. B. MARTIN.

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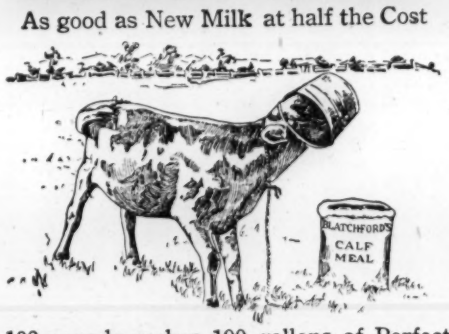

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ISAAC FISHER....Editor and Business Mgr.

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Saturday, December 19, 1914

MEMBER
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The Editor's Page

MAKING THE COLORED LAW-BREAKER BEHAVE HIMSELF

The United States Supreme Court has declared that any law which permits a prisoner to appear in court with others—after he has been convicted of a minor offense, confess judgment and agree to work out his fine and costs for a private person who pays them, is peonage and, therefore, unconstitutional.

Since this decision was announced, a number of prominent newspapers, and persons who have heretofore appeared in court and paid the fines of such prisoners have served notice on Negroes that when they commit crimes now they will have to go to jail and serve out their time, since no white employer will take the risk of violating the Federal Law by paying the fines.

A Temporary Hardship

When one remembers that quite frequently, not only real colored criminals but also colored servants who are law-abiding, find themselves arrested for one cause and another in the South and have to appeal to their employers to keep them out of jail—when one thinks of this, he is likely to feel that the decision has done the colored people no good. Careful examination, however, will show that the hardship is but temporary.

The Truth About the Matter

What are the facts?

The real truth of the matter is that many colored people on the farm and in the domestic employ of white people have come to know that if they give their employers good service, the latter will rarely ever permit them to be imprisoned. As a result of this, many colored people frequently get into petty quarrels, fights and disagreements; others commit other misdemeanors, feeling conscious all the while that when arrested, their employers will get them out of jail; and, so, they are not so careful to restrain themselves as is true of those classes of colored people who do not come into such close personal-service and business relations with the white people and who do not feel so certain that they will be immediately helped if they violate the law.

As a very practical result of this kindness, in many cases, we have been unable to reduce crime among colored people to a point which is healthy for the race.

The Real Gain

The real gain to the colored people is that not only has the temptation to deal unjustly with the colored law-breaker, been removed by the court's decision; but the colored law-breaker has been given warning by this decision that he must behave himself.

There will be some hardships; but if the knowledge that when he gets into the hands of the law he need expect to have no "friend at court" will keep the colored law-breaker in the South from appearing so often in the court room, hard though it will be for the individual culprit, it will be better for the race bye-and-bye, if the "friend" be banished from the courts.

A Hint

If it be true, as some colored people seem to feel, that a colored person is arrested for an offense for which no one else would be arrested—if that be true, then the colored man must be more careful than anyone else. But that's not fair, someone says. The Negro Farmer is not now discussing justice; it is talking about **Wisdom.** The two words do not mean the same.

A Word to the Colored Law-Breaker

This final word is to the colored man and woman who will not work; who haunt the unspeakable dives and breeding places of crime, who carry weapons and are swift to shed blood, whose hands are against every man, who despise virtue, curse authority and mock God. This is not for the millions of our race who are trying to do right; but for those who have earned and deserve the title of criminal.

When this latter class feel like violating the law, let them remember that there will be no friend at court to deliver them, but that in darkened cells, under sleepless guards, giving obedience to the lash, and walking by chain-lengths they must pay for their crimes.

A WARNING TO THE CORN BELT STATES

After discussing the plight in which the South finds itself as a result of that system of landlordism which compels the tenant to grow nothing but cotton, Wallace's Farmer sounds the following warning to the landlords of those States where corn is the chief crop:

The corn belt States are moving in the same direction as the Southern States, but at a somewhat slower pace. About forty per cent of the farms of Illinois, Iowa, eastern Kansas and Nebraska are tilled by tenants, and, so far as we know, there is no provision in any State for maintaining the fertility of these tenanted farms. Some of them are farmed quite as well as farms that are fertilized by the sweat of their owners; but they are in the minority. The men who own these lands do not live on them, many of them not even living in the same State.

A large majority of them, and especially in Illinois, insist that the main crop shall be corn. The reason for this is obvious. It is much easier to get a tenant who can grow corn than one who can grow live stock. Many of the tenants in this section are the most expert corn growers in the world—but many of them know nothing about growing live stock, except possibly hogs and the handling of horses for work. The landlord needs to furnish no up-to-date fences, nor does he need barns and stables. His only necessary equipment for this kind of farming is corn cribs and stables for the horses and a cow or two.

The result of this method of farming is just as certain to impoverish the land as the cotton farming of the South. Land in the North does not waste its fertility

as rapidly as that in the South, for the reason that it is frozen in the winter, and hence the formation of nitrates does not go on, to be washed out of the soil, as in the open winters with plenty of rainfall in the South. Anything that will reduce the price of corn for a number of years to as near the cost of production as the price of cotton has been reduced by the European war, would work a similar hardship to the farmers of the North.

Another thing: For the last year or two, until the war broke out, the price of corn has been within fifteen to twenty-five cents of the price of wheat, or around three-quarters of its price. Normally, corn should be only about half the price of wheat, for it yields about twice as many bushels per acre, and the difference in the cost of growing an acre of corn and an acre of wheat is negligible. This led to great speculation in corn lands, pushing the price so far above the productive value that, according to the government investigations a couple of years ago, the best corn lands in Illinois, Iowa and Indiana yielded an income of only three and a half per cent on their price. This cannot continue; for ultimately the value of lands depends on two things; their productive value and their social value, and not on the speculative value. This question of the relations betwixt landlord and tenant, as we have often pointed out, is a world-wide question.

LET THE COLORED LAW-BREAKER THINK

The editorial in this issue—"Making the Colored Law-breaker Behave Himself," gives timeliness to another editorial printed in this paper several months ago on the question—"Why be a Convict?" We reproduce it here:

Why Be A Convict?

Often our attention is called to the brutality often found in Negro Convict camps; and men grow excited over the horrible tales which sometimes are told of the conditions under which these misguided unfortunates pay society's imposed penalties for crime.

That bitter outrages and inhumanities occur in these camps, no thoughtful persons who read will deny; but why should a Negro be a convict? Sometimes it is unavoidable; but why a Negro knowing of these things in advance should go bravely on and cast his lot with those who work under guard, walk by chain-lengths, eat in misery, sleep under guard, obey under the lash, and live without hope is hard for any one to see.

Why should Negroes, of all people, ever permit themselves to violate laws and become convicts? Why? Why? Why? and again, Why?

FARMERS' DICTIONARY

What is Peonage?

Editor Negro Farmer:

Please explain the meaning of "Peonage" and tell just what the United States Supreme Court decided about it not long ago.

—A Subscriber.

A peon is a day laborer—the word is Spanish. Under the civil law governing the Spanish colonial system and under the law regulating contracts between masters and servants in Mexico, peons are compelled to work for their employers, provided they are in debt to the latter, until the debt is paid.

In Mexico

It will be best to give the explanation in the exact words of the Encyclopedia Americana. Says that authority, on peonage in Mexico:

"Peons are compelled to work for their employers, provided they are in debt to the latter, until the debt is paid. They receive wages amounting in Mexico to $5 a month. It is alleged that many proprietors by enticing the peons in their employment into needless expenditures, and by selling them goods and advancing them money, contrive to keep them hopelessly in debt and in a consequent state of bondage * * *."

In the United States

Describing peonage in the United States, the Encyclopedia Americana has the following to say:

"In many instances persons, white as well as black, apparently without money or friends, have been arrested by the local constable and arraigned before the police or justice of the peace court. At this point it has been customary for an employer or agent of a large employer to appear on the scene and induce the prisoner to plead guilty to a trivial offense, with the understanding that the employer * * * would pay the fine and prevent an imprisonment. A written acknowledment of debt in generally secured from the victim, in which he agrees to work for the person paying the fine, either on his plantation or in his labor camp. The victim is then taken to the place of labor, and finds that he is guarded there like a convict. If he turns to and works diligently so as to pay off the debt due his employer, he is charged with all kinds of goods at high prices, and the debt is held over him for an indefinite period. If on the other hand, he revolts and escapes, he is run down, arrested without process, returned to the private prison, and probably beaten brutally, because many of the contracts provide for all this."

What the Supreme Court recently decided is explained in the following words by The Birmingham News (December 1, 1914)—

"In declaring unconstitutional the Alabama confession of judgment law, the Supreme Court of the United States Monday caused the abandonment of the practice of paying fines for convicts and requiring them to work for private parties until the amount of their fines and costs has been returned * * *

"For forty years Alabama has permitted a person, convicted of an offense of minor note, to appear in court with others, confess judgment and agree to work for private parties until all money paid in fines and costs had been returned in labor. It is this that the Supreme Court interprets as peonage.

Read the editorial in this issue entitled, "Making the Colored Law-breaker Behave Himself."

SOME OBSERVATIONS OF CONDITIONS AMONG COLORED FARMERS

To the Editor of the Negro Farmer:

A recent professional call took me to Marshall, Texas. An all-day ride, leaving here at 5:30 a. m., and arriving at Shreveport, La., at 10:20 p. m., gave me an excellent opportunity for observing agricultural conditions through the territory traversed. Throughout this great territory, a distance of nearly eight hundred miles, cotton, as in our own section, was the staple product. I was impressed, however, with the fact that I have seen much cotton in our section as good as that which I saw along this route which led through Western Alabama, Central Mississippi and Northern Louisiana, and through such important cities as Montgomery, Birmingham, and Tuscaloosa, Alabama; Meridian, Jackson, and Vicksburg, Mississippi, and Shreveport, Louisiana, to Marshall, Texas. One thing, though, that showed up our section to disadvantage was the amount of cotton standing unpicked as against the clear fields of the other sections mentioned.

The climatic conditions may have some influence, but not enough to account for the big difference. It was noticeable that most of this territory further west was under the control of large landholders as against the large number of small farmers in our section, and I judge that pressure was brought to bear on the "hands" and tenants by those "higher up" to hasten the gathering of the crop.

I was further impressed by the widespread "cotton holding" scheme that strikes me as being carried too far with reference to the abnormal conditions obtaining. If conditions were normal, that is, if the factories abroad were operating, the farmers might and could by holding their cotton force a reasonable price, but in view of the fact that there is no reasonable demand for the staple because of the shutdown of so many factories, and since cotton has reached the trading basis of between 7 and 8 cents, it is unwise in the farmers not to let sufficient cotton loose to start the markets and pay their indebtedness, and supply their needs; the surplus could be held subject to future conditions. Just two nights before I was in Marshall a bale of ctoton was set on fire and burnec in the streets. This was done in order to show the feeling of the farmers against the selling of cotton at present prices. A physician related that a patient owed him and said that as soon as cotton reached a certain figure he would sell his bale and bring him the cash. He advised the patient to bring him the cotton and he would allow him the price for which he was holding it. The patient replied, sending $10.00 on account, "The white folks won't let me sell the cotton."

On leaving Marshall I returned by the way of the Texas & Pacific Railway through Shreveport to New Orleans, but as this trip was at night, I saw very little of the territory traversed until 6 o'clock the next morning and then the great sugar cane and rice plantations lay spread before me as far as the eye could reach; for scores of miles, acres and acres of luxuriant cane growing out of the rich black soil. All the laborers I saw in this industry were Negroes and mules; not a white man, horse or automobile near. The conclusion gathered from this was that there is still a place in this country for the Negro and mule, and it will be a long time before the cotton and cane plantation owners will agree to their departure.

One episode during the night's travel worthy of mention, occurred one-half of the way between Shreveport and Alexandria, Louisiana. Several families of adults and children with what appeared to be all their personal belongings tied up in cotton sacks, pillow cases, etc., crowded into the car. This being a little unusual, excited my curiosity, and contrary to my usual custom in traveling. I engaged in conversation with one of the women who sat directly across the aisle from me and who was the head of a family of six. Her home was in Houma, Louisiana. I learned that on

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March 31st, last, they had been induced by extravagant promises to leave their cane growing section to go into this section to grow cotton, and all these people were returning to their homes after eight and a half months labor with nothing but the experience of disappointment and a bitterness that they had been "fooled" as the woman said. I was interested and as the woman was rather communicative I went into details with her. Said that they were promised $2.50 per week advances and a cow and a hog, but they did not get the cow nor the hog, and that the food was so high that $2.50 did not feed her family so they were raised to $3.00 per week for the family of six. That is all they had to live on. This $3.00 per week was loaned or advanced at the rate of 20 per cent interest; if any cash was secured they had to pay 25 per cent on the dollar as interest. These people knew nothing of cotton growing, had never seen it grow. They worked on halves according to agreement. She said that the cotton they had raised, eleven and a half bales, was then in the hands of the landlord. After listening to this woman's story I tried to show her that in spite of the fact that they had made a bad bargain, the landlord was not so well off himself, and that after furnishing them $3.00 per week for eight and one-half months, furnishing all the seed, and as she stated they had to fertilize pretty heavily in that section, the fertilizer, and feed for the mules that at the prevailing prices of cotton, the landlord had not made a great deal.

The thing in connection with this epi sode that impressed me most was the need of education among this class of people, also the amount of valuable work our farm demonstration agents must be doing and the importance of increasing this kind of work as far as possible. I tried to show this woman who left her little farm in Louisiana of fourteen acres as she said, that it would have been of a great deal more value to her to have remained on this little farm and worked her few acres rather than going off on a speculative enterprise as she had. I am sure that a farm demonstration agent could do a great deal of good among these people. She pointed to some of the other families who were traveling with her whom she said were even worse off than she. I asked her how she and her family were getting back home, and she said that the white people at her home had written her from time to time asking how they were getting along, but that they were afraid to let them know the real truth of the matter and that they had tried to pretend that they were getting along well, but it seemed that these white people had divined the true state of affairs and had sent transportation for herself and family; and she was then returning home to work in the cane fields among these "rich white folks," as she termed it. Some of the other families she said had worked out on other plantations picking cotton, after they had harvested their own

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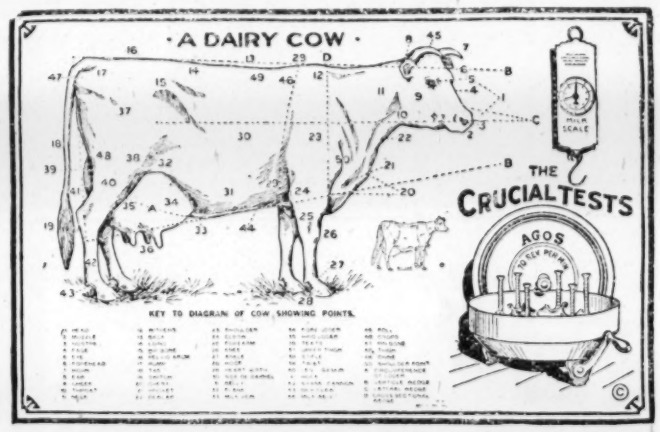

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crops, in order to obtain sufficient money to get them back home. She pointed to one woman present who had left a new twenty-five dollar bed because there had been no one with sufficient means to pay her anything at all for it, so she simply left it there, a total loss.

Cannot something more be done to help this class of people? Can't they be taught by the teachers, ministers, farm demonstration agents and farm journals and other reading matter to lift themselves from this condition?—John A. Kenney, Tuskegee Institute, Alabama, November 30, 1914.

THE RIGHT WAY TO START IN THE POULTRY BUSINESS

To make a success of it poultry raising is a business that must be run on business principles. There are a great many failures recorded in the poultry business, and generally 99 out of every 100 of these failures can be traced to the man behind the business. In poultry work there are so many little things to be looked after and these details are more apt to be neglected. My advice, backed by experience of more or less extent for over 25 years, is to start just once and start right. Take some well known breed or variety, one that has been well tried out and made good, then buy eggs or stock from a reliable breeder, not necessary from one who demands exorbitant prices, but from a well known breeder, one who has been in the business long enough to prove beyond doubt that he has the stock that produces the desired results and which he sells for a reasonable price. It makes no difference what branch of the business you expect to follow, utility or fancy. I say that one should follow the other, they go together. Paying attention to the fancy side will insure better care, and care is half the battle. Devoting attention to standard bred poultry makes it more interesting. The person who is not inspired by a beautiful flock of pure bred fowls will not make a success of any branch of the business.

In case you buy stock the first thing to do is to place leg bands on the females. Buy or make a trap nest, and then use them, especially with the pullets, the first year the traps are very useful. Mark each egg to correspond with the number on the leg band. Then set each of the eggs separate if under hens. If an incubator is used have a pedigree rack to keep them separate. Get a poultry punch and mark each chick. In this way you know where your good chicks come from, and how to get more next season, and when selling eggs you know just what kind of stock your customer will have. This is the only way to build up a laying strain, for then you know the best layers. Some hens will lay every day, some every other day, while the others will lay one or two eggs a week. Only the eggs from the best layers should be saved, that is, if a bred-to-lay strain is the point in view.

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December

Upper Section.—Make dormant spraying of fruit trees infested with scale. If weather permits prune fruit trees and grape vines. pruning done at this time means less work in the rush season of the spring. Construct cold frames and hot beds. Sow lettuce and radishes in hot bed to mature; in the warmer parts of this section frames can be used for same purpose.

Middle Section.—Make dormant spraying of fruit trees infested with scale. Prune fruit trees and grape vines. Muscadine varieties must be pruned before the first of the year or they will bleed badly. Prepare land for Irish potatoes and English peas. Prepare or make hot beds and cold frames, these to be used next month for sowing cauliflower, cabbage, beets, lettuce, onions and radishes. For hot beds get manure ready.

Southern Section.—Make dormant spraying of fruit trees infested with scale. Prune fruit trees and grape vines. Last call for muscadine varieties. Sow out in the open; carrots, beets, radishes, English peas, sweet peas, leek, mustard and turnips. If cabbage was not planted late in the fall plant out cabbage. Sow in frame; cabbage, lettuce and celery. Sow in hot beds tomatoes and egg plants for planting out in the open as soon as danger of frost is past.—Southern Fruit Grower.

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